/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

186 The old sibyl joined us this evening on the open plaza.
823 She pointed to the west, "Bakaïrí"; to the south, "Bakaïrí!", to the north and east likewise "Bakaïrí!" and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation: "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 34.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

126 /166/ I was fortunately able to measure three women.
[124] Antonio is very useless as an interpreter and causes more difficulties
[532] than the harmless people themselves. I also traded for a few maize-straw dolls, judging from the ease with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Pauhãga's, or rather Chief Cavúco's house; it differed in nothing essential from that of the professor; there were no straw dolls.

139 We found inhame (Dioscorea, yams), which we greeted
252 with joy. -- The fish are grilled on just such racks as we came across on the Batovy; they are exposed to the fire until they are encased in a thick charcoal crust; capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- faute de mieux -- improved flavor. The
[123] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

609 The soldiers, who were paying their farewell visit, were
431 given generous quantities of beijús, paiwá, and polvilho / manioc
252 flour; see the glossary, p.172 / as presents. The grated and pounded mandioca is pressed through mats, the pulp is put into

B /132 cont./
123 Then he dragged up one of the nicely plaited storage baskets
431 three-quarters of a meter high and, boasting happily, put it be-
[285] fore us as a present. The best was yet to come, however. A
B round mat was placed on the ground, the chief called, and out
[262] of the houses all the women and children came running and slapped a beijú onto the mat, each one running back immediately to make room. The agile flurry with which the beijús came flying was charming. Some 16 cakes were lying there. Then "fie" was said and we were dismissed. We, of course, outdid ourselves in praise of the hospitality of the Bakaïrí and secretly made up our mind to pay them back handsomely in Independencia.

B Since a heavy thunderstorm broke out, we stayed in the vil-
123 lage the last night. It was raining in torrents outside and Tumayaua was describing his journeys. We all sat for a long time around the fire, which the Indians let blaze up wildly by recklessly tearing bunches of straw out of the wall of the festival hut. Luchu had taken possession of the black frock-coat as his sole article of clothing; another man had decorated his ear with a fishhook. My erstwhile intended - it pains me not to be able to keep this a secret -- honored me with scarcely a glance.

The song of woman's constancy!

000 /The remainder of Ch. VI, pp. 132-137, and Ch. VII, pp. 138-152, are omitted in the translation./

/153/

Chapter VIII

1. Geography and Classification of the Tribes of the Schingú Source-region

B
E
101
131
823 The old chief of the Suyá, distinguished from his companions
[115] by an extremely modest lip-plug, had enumerated for us in 1884 the long list of tribes that were settled on the upper Schingú /Xingu/ and with his finger had drawn in the sand the source rivers on whose banks they lived. Cf. Durch Central-brasilien /Through Central Brazil/, page 294 /see 1: Steinen, this file, pp. 104-106/. His 13 tribal names had tempted us to undertake

/238 cont./

[171] 283 it is often made of wood, and only among the Bakaïrí does it consist of an ordinary, crude clay disk which might have been broken out of the bottom of an old pot and ground to shape.

[531] /239/ I shall speak later of the designs incised on the first two types mentioned; the Bakaïrí leave their wood and clay disks undecorated, and we did not find any tortoise-shell whorls among them. The women powdered their upper thighs with white, chalky clay for protection against perspiration. They kept the material in the form of balls the size of a child's head, from which they scraped off a little with a shell for use.

The thread is made in two or three different thicknesses and kept in balls which are wrapped in green leaves. The balls [431] 574 are popular hospitable gifts of the Bakaïrí and Mehinakú, which were given to us likewise at the reception, just as Columbus reports this in the case of his islanders on 12 October 1492.

[171] 286 The "loom" is as primitive as can be. Two low posts, which need not be half a meter high, a good distance apart, that is all. The origin of the weaving from the plaiting is still clearly evident. A thick skein of cotton is wound around the posts as a warp, a thread without end; the cross-threads are pulled through with guide sticks.

286 352 The Bakaïrí hammock represents a rather loose net, long, rectangular, two and a third meters by one and a quarter meters. The rows running lengthwise are broken at irregular intervals of two to three and a half centimeters by transverse rows; one can easily stick one's finger through the interstices. The type of weave is very simple. Two longitudinal threads, two to three millimeters thick, are wound around each time through the thinner transverse threads which are only one millimeter thick, and, to be sure, there are four transverse threads, of which two run wave-like in front of, and two in back of, the longitudinal threads, crossing between the latter. Where the transverse threads come out on either side, they are knotted, thus on each longitudinal side one finds some 70 knots with the four cut-off ends of the threads. The loop left free on either post is wound in the center, so that, on the one hand, an eyelet to receive the suspension

/394 cont./

173 source region of the Tapajoz, and from there some of them emi-
167 grated to the Batovy and Kulisehu in the source region of the Schingú. According to the legend, they reached the salto from the source region of the Paranatinga and Roturo.

The separation of the West Bakaïrí and East Bakaïrí would under all circumstances have to be dated back to at least the previous century and before the time when the Bakaïrí spread to the southwest into the source region of the Cuyabá. The
174 199 linguistic comparison agrees well with these conclusions; the two groups of Bakaïrí speak a language that is identical in form and content, with slight dialectal differences. A few fish and trees are designated differently; the name of the akurí palm of the Kulisehu is that of the oauseú palm of the Paranatinga, and
[177] vice versa. As far as the Schingú Bakaïrí are concerned, it is absolutely certain that they have never had any contact with the white man.

619 As a result of our expedition of 1884, West Bakaïrí and East
[123] Bakaïrí came together again. Antonio, after his return home
[166] to the Paranatinga, told of the fellow tribesmen on the Batovy, and the practical Chief Felipe had the idea that he must try to
[484] persuade them to settle on the Paranatinga. In September of 1886 he set out with Antonio and another man. they reached the Batovy in three days and required another three days along the river until they reached the first village.

/395/ Chief Luku was kuripa and did not entertain them as splendidly as they had expected, but several East Bakaïrí, our "professor" of 1884 in the lead, accompanied them to the
619 Paranatinga. The visitors had great fear of the cattle, but great
• 431 joy over the visitors-gifts, with which Felipe did not stint. I inquired specifically what they had been given to take along. "We gave them all the iron we had, chickens (this, however, was later denied), small banana plants, mandioca twigs, maize, and rice." Thus one sees how the first opportunity is immediately used to transplant the cultivated produce! If the experiment succeeded, our successors on the Schingú will be able to eat bananas!

881 The release from seclusion was signalized by the feast of indevuiin. The parents of the young people accumulated much food and went on a big hunt on the day before this feast. The chief and all the villagers were invited to the ceremony during which all the Bacairi songs and dances were performed and the young people were presented gifts by the villagers. The girls would now take the strings of beads from around their wrists and wear them around their necks and their mothers would give them cotton cords which they put around their hips and to which the pubic were attached. The boys and girls were now eligible for marriage.

MARRIAGE (TODOSOKTÜNLE)

884 Marriages were arranged by parents or by older brothers or sisters. The father and mother of the boy, for instance, would take presents of ornaments and food to the parents of the girl. If the parents of the girl accepted the gifts it meant that they favored the marriage, and if they refused it meant that the suitor was not acceptable. 885 The marriage ceremony took place in the girl's home, the date being arranged by the parents. At the girl's house the young couple were seated side by side with linked arms. They were then given advice by their respective parents and relatives. Marriage was not considered a period of ritual danger, nor were extensive feasts given. It appears to have been an affair involving only the families of the young couple.

BURIAL (KPOODILE)

784 The body was painted, ornaments were put on, and then the body was wrapped in a hammock and buried in a grave with the feet to the east so that the face would be toward the rising sun. 785 Although old and worn objects were burnt, most of the property of the dead was shared among the relatives. The part of the house occupied by the dead person was washed, and clean sand was sprinkled on the floor. There was a mourning 786 period (kpiwe) of 1 month, during which the immediate relatives were in a state of uncleanness.

SHAMANISM

775 When a person died, the ghost (kudiye) went into the sky or into the water or sometimes wandered upon the earth. Ghosts of the dead often